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Must Remain in
Transcription Room

M 2011
Group IV
Saturday April 10, 1971
Westtown

MR NYLAND: It's obvious, of course, why we have meetings. Not only this kind of a meeting, but also your own, among yourselves. If we didn't, you would forget. If for six months we had no meetings whatsoever, and even if you were a little bit physically engaged, you would not Work at all. You would remember it, I am sure, at certain times. You would not Work. Why? Because you would cover yourself up. You don't know what you are and you don't know what you are in front of God. You create a little 'I', you try to be in front of that 'I', and sometimes this little 'I' can tell you and will see you. Most of the time you are confronted with other people, you are affected by them. That cannot be helped; it is that way. To be serious and honest, together with other people, even if they have the same kind of an aim, is extremely difficult to hold on to. Even it is very difficult to define it, what it is.

The meetings are all right, you have to continue. I ask you: continue with them. Never mind if you make mistakes. You will straighten them out. You will gradually come to a certain language that you will understand quite clearly among yourselves and all the differences of expression will be smoothed over and will be understood.

There are some principles, of course, that you have to remember. Really principles. I've tried to tell you once in a while that observation is really the creation of my 'I'. Without 'I' there is no observation. Not in any sense of the word that we mean it. Because already by definition observation is not our ordinary life. That we have, we can see, notice, and the rest, it is not observing freedom, freedom from manifestations, freedom from the form. So try to understand the difference between life and the form and you cannot do that unless you try to make something that is

objective to you. You can call it that, you can call it little 'I'. You don't talk as yet enough about little 'I'. You still talk about ordinary experiences, which are all right for the purpose of waking up, and what wakes up is your 'I'. Nothing else. Nothing of yourself wakes up. All of that unconscious state remains and remains unconscious for a very long time.

So when you talk about observation in the sense of noticing, forget it. Don't Work, not that way. For me it is utter nonsense. It has nothing to do with Work. Work starts when you introduce an element that does not exist at the present time in our unconscious state. That is why sometimes inner life is called subconscious. It is not conscious in our sense, it has to be brought up to a level so that it becomes apparent as real consciousness. And the characteristic of that is an objective something with which it can observe. That is the whole purpose of Work.

Now when you Work it is not the dexterity that you are interested in. That is only description of a method. That is the tool. The purpose is that a man uses a tool in perhaps making things but he gets dexterity by the usage of such a tool. And then he changes into a conscious man. The emphasis again is on 'I' and not on the tool. The tool is only a means. It is right, of course, you must have it, it has to be sharpened.

It has to be understood what is really meant by an observation process. So, an observation process is three-cornered. 'I', and it, and the relation. And when one sees this quite well how it operates, of course, you are identified with 'I'. That is whatever you are at that moment when you try to make an 'I', you remain iden-

tified with it.

But when it starts to function as it should function, you no longer identify and neither is 'I' identified with you, ~~When~~ when it is really doing the job that is supposed to be done. It is not always clear, you don't keep these things straight. ~~It is not always clear, you don't keep these things straight.~~ You still allow certain statements to go by, and accept them more or less. It is not right for your group. The Thursday group is quite right, I like it. But you were a little too slow, too many pauses, it is not right. I would suggest to those who are here and go to Thursday that next time everyone has a question, and if you don't have a question, don't come. So that when the meeting opens, each person can ask a question. We ~~had~~ did that once, you remember, one of Peter's meetings. Every person had to make a statement. We went around the circle. That is how you will learn. It is not any longer a question of your privacy. Don't mistake that. There's nothing private about the wish to develop your inner life. It is very obvious for each person to wish to develop because if he does not wish that, he is not alive. He dies, already. With his ordinary unconsciousness, he dies. After a little while there's practically nothing left but a little unconsciousness and some cleverness of his mind, and perhaps a means of earning some money, but not regarding what is the aim for a man when he wishes to grow up and become harmonious, in the real sense of the word harmonious. That must have a meaning for you. Because if it doesn't there is no motivation. You forget about motivations. You get stuck on something, you get — you stay there. And you cannot stay there, because then you may as well go back.

Either you push through and you try at that moment to realize what you are and

accept what you are, or, there is no Work. Work starts with impartiality and it ends up with simultaniety. The observation is the process of getting rid of partiality. And the observation continues in the process to get rid of your associative values of your mind. And it has to be very clear that that is your aim. And when you want to talk in a group you talk about that aim, not about anything else.

Now, maybe you have the feeling that you don't want to disclose secrets of your private life. Your private life for the time being belongs to your unconscious existence. It has nothing to do with Work. When you talk about the 'I', it has to do with that kind of a secret doctrine which will help you to free yourself from your ordinary life and even from your private arrangements. Even if you call it God for a little while, after some time you won't. Because you don't know what it means. And the further you wish to Work, the more clear it becomes that you really don't know anything about it. And that is right. But, don't be afraid. Each person is in exactly that same boat of unconsciousness. Each person without exception, everyone of us, is unconscious practically all the time. And when you make an attempt to wake up, that is, to create something that is awake, you are doing exactly the same as someone else who is making that same kind of an effort, and you talk about that. It is nothing private about it. The relationship that you wish is between you and infinity, and no one has the wisdom of knowing what is infinity and no one can appropriate it. It's nobody's property when they are unconscious. When they become a little bit conscious thay start to have a whiff of what is meant by infinity. So, don't worry too much about it. Be honest in your reporting. Say what you honestly mean. Make sure that you talk about Work. Don't be wishy-washy. Don't make a statement

unless it is more or less correct. Don't talk when it is wishy-washy, when you make half-~~statements~~ attempts. They are not worth it, not even worth the time for you to spend energy and for the other people to listen to it. It's a waste.

The meeting can be very, very simple. And it should be kept that way. Simplicity of Work is a necessity for the success, but only by those people who Work. Maybe you don't want to Work. Maybe you have difficulty. Maybe you just talk a little bit. Maybe there is no sincerity. Then, let there be no sincerity. That at least is honest. You can make attempts that you wished you could Work. That is right. Then ask; how, how can I? If you understand what is meant by Work.

About Monday; good meeting. But I must say something about the after-meeting. I always think of an after-meeting as a little group, sometimes I call them doctors, sometimes engineers, sometimes psychiatrists; talking about their patients. Whatever it is. Depends how they look at them. Maybe they think they are sick. I don't think they're sick, perhaps a little incomplete. Maybe not entirely normal in that sense, but the doctors are not either. So, you are practically on an equal basis.

But what do you want from such people when you talk about afterwards? You talk about your patients and then you say you have treated them and you don't say with w what. You don't make a statement: "I have used this kind of phraseology in order to offset this thing in which the psychology of such and such was, that is why I gave him a task. That is why I explained it to him from one angle and not the other. That is why I didn't want to go into detail of theory. That is why I wanted to give a little extra theory, in order to satisfy him. I talk as a doctor about a diagnosis and what kind of medicine I've given. And doctors among themselves talk about the

medicine."Why should you use potassium sulfate? Why didn't you use oil of cloves? It works just as well and is less harmful." And I think in discussions of that kind, the different methods that are given every once in a while and sometimes are connected with tasks: why a task is given of a certain kind. Not that a task itself is Work. The task is only a reminder for a person in a certain psychological state. You try to get a task that applies to his state. That he actually can be reminded. That is your medicine and you don't talk about ~~it~~, why that medicine? You really forget. You assume.

A little later in the meeting they started to talk ~~about~~ a little bit about it but not enough. In the beginning it is usually: "That was a good answer." or, "That was a difficult problem." What was the problem and what was so good about the answer? And why was that answer so good for that person? You don't go into detail. Don't hesitate to listen to your own words. Don't beat around the bush. You don't know what you have said. Either, and in my opinion, in an after-meeting, you ought to find out what actually has taken place, listen to the meeting as it was. Then, at least, you can talk about it.

In general, of course, it's right because you are honest. And you try really, but you don't talk, as I say, about diagnosis and you don't talk about medicine at all, practically speaking. Why do you talk about the Law of Three to a person? Why do you give him a task? Why do you suggest to him to think about Work 10 times a day with one hour difference? Do you know what their day is like? Do you attach your tasks to them as they live their daily life? And, don't you think you ought to know it in order to prevent them from doing their so-called Work in conditions when it is

utterly impossible?

I don't think as yet you have an idea of what your patients are. You think it is generalized this kind of Work. I assure you it isn't. It is very definite for certain people. The difficulty is always in a group to be able to say certain things for one or two and not to run the risk that some of the others will misunderstand it. But that you have to take as your task, to be able to explain it or to warn about it or to make it very specific. If you could actually remember that kind of level of your meeting, if you acutally could consult each other, if you could be on a level quite above your own personal vanity. It is not that that is so obvious. You are not vain, you've lost it, Thank God. You are much and much better and you leave much more room for someone. Everyonce in a while it creeps up because you don't want to admit that perhaps you were wrong, where it is more or less obvious you were wrong. Be open. "I made a mistake. It was not the word I wanted to use, and I cannot justify it." That would be very good. Then you can talk.

How will you have trust with the people, how can you make a group really love you? How can you create an atmosphere so that they want to ask questions from you or from the nucleus? Because they feel at home. Because they feel that you entered into their world and acknowledge it and then start building up from their world and you take them with you and you help them in that way. Not just saying: "No, no, that is not right, I will tell you, etc., etc." I have said it so often. Bend down to them in order to stand under them for understanding. You have to learn such things because they are not easy to acquire. But, it can be acquired. And then, they will listen to you and the level of the meeting will be much higher. Because they h

have a feeling then that there is something worthwhile, that you won't hesitate to answer or to make an attempt, even if you don't know, but to give a direction in which the thoughts can go and help them.

Give them a book to read that you remember that has helped you. When it is about kabalistic ideas, give them something of the Kabbala. Let them be, if they wish, Sufi and mystical. Let them go in different directions, provided you keep ~~them~~ on hammering about one thing: where is your application in daily life? If that is not there, don't talk. It is no use spending your time. But, when you can bring that in, every once in a while, for those who want to listen to you and then get encouraged because you can talk with ~~them~~ confidence about yourself. They will have trust in you and they will wish to make the level of the meeting much higher, as high as they can reach and perhaps as high as you ever wish to answer them.

Notice about the meetings the necessity of continuing to have exchanges. By the way, the recording of Thursday was very good. There was a little noise of something that was running during the meeting, shut it off, if it was some kind of an instrument. But at least you could talk, I could understand it, I could listen to it without getting too tired.

Your small groups, I don't pay too much attention to them. I assume they are all right. Because, if they are not, I also ask you to stop them. There is no use doing such things half-way. There is no use if you cannot trust each other. Stop them. Make another group. Go to another. Don't think you have to continue out of loyalty. Try to understand each other in that way. What is your life worth? How can you talk about your life? What is it that you want for yourself?

I want to say something about Easter. Maybe I should play a little first and then I will say something. Where is that Armagnac? To your future...

PART II

MR NYLAND: We perpetuate certain symbolism. Sometimes it is very difficult to know what the symbol originally represented. We come, every once in a while, to a general understanding, and then we celebrate, if you want to call it that way. What do we really celebrate? What do we celebrate with ~~Seder~~ Seder? What is Good Friday for us? Do we walk on the Via Dolorosa on a day like that? Do we wash each other's feet on Thursday? The White Thursday when the Lord suffered. But of course we don't die and we are not resurrected, only it happens to be Jesus Christ. And so we think and sit and consider it, that is, a little history we try to imagine what it would be. What is the meaning of that life as He lived it, at least we assume He did. And it makes very good history and a very lovely story, quite beautiful sometimes when one sits and thinks about it, ~~One~~ and tries to understand what is the meaning and tries to communicate that meaning to someone else. And they listen, children, because they are impressionable like we were and then Easter takes on, Jewish Easter also, out of the land of Egypt an exodus towards freedom for forty years. What is that kind of a symbol?

We live by symbols. You know that. You read a book, beautiful descriptions, many things, symbolic maybe, maybe poetic; maybe quite truthful in its description as something that could exist, has existed, can affect you, ~~Then~~ that gives you clarity in your mind. Puts things together. ~~It~~ That gives you a feeling sometimes aesthetically expressed as poetry, something about a person who suffered. And you read about it

and you imagine, you identify with that, like in the theatre, you identify and you have tears in your eyes when the hero has a hard time.

But when we read, or when other people tell us things, all of it becomes a symbol of certain things existing which we call truths and were truthful for those who experienced it but we don't experience it. Truthful for someone else. What is the reason that we don't experience it? Maybe we don't live at that time. Maybe it is not clear enough what is meant. Maybe the symbolism doesn't go far enough. Maybe it's just description, beautiful description, all kinds of lovely words giving insight in concepts, how they are related, how the numbers relate to each other, what are the laws in accordance with which different things happen. But, you understand, it's all outside of my experience. It's in my mind and my feelings, but it's not me, not in my life. I don't walk on Good Friday as if I will die on the cross. I can imagine. I can tell myself that I should die and then I ask what about. And the symbol has many times forgotten what it was about. It's only a little story in the symbolism, And in accordance with the Bible and in accordance with different interpretations of all different kinds of doctrines in Christianity, one more acceptable than another, but I am left out. I can say yes when I admire him and then I wish him to be the mediator for me.

But also that is symbolism. Do I experience that Mediatorship, that actually taking care of me? Then only when I say it, and I say I feel it, and I believe in it, is it actuality? Is it actuality, like when I eat a piece of bread and I digest it? That becomes actual for me. I don't eat my words, I don't eat my feelings. I put them in practice in accordance with certain regulations. Then I call it an exper-

ience when I actually go into it and become ~~a~~ part of it and it leaves a mark on me. Then I know once and for all the difference between the knowledge and ~~the~~ the understanding of my life.

That is why I am so afraid of symbolic books. They don't go far enough many times because it is much easier to collect data instead of interpreting them or to find a law. In chemistry we ~~have~~ had all that kind of thing. Collecting of data until finally someone like Ostwald (?) would come along and make some kind of a law ~~about~~ out of it. Irenius, whatever it may have been, that gave insight but not just analytical knowledge, put together and not joined as yet.

Symbolism must be joined where one symbol leads to another by means of me. That I can take a symbol for my own and live my life with it, then create another symbol which is me as a result of such a symbol ~~I~~ I have read about. I see we are very far ~~from~~ removed from that and we still keep on, of course, celebrating. And we talk big about waking up even on Sunday morning when the grave and the stone and the difficulty and the angels and the appearances and then again for forty days and then Ascension Day. And then fifty days, then Pentecost. Also symbolism, isn't it? When the little tongues about the heads of the disciples and that represents, what, the Holy Ghost? Do we know it? Have you ever seen, - have you ever seen tongues of fire above someone' else's head? Maybe we are not that good anymore. Maybe we are not holy enough. We ~~stopped~~ stop at a little halo, every once in a while. But to have the Holy Ghost present to us in our life as a result of the belief in the symbol and then making it real.

Try to think about these kinds of religions and philosophies and all beautiful, lovely books which don't buy you any bread in Heaven. We talk about it and they give a certain insight sometimes to create the impression that they know. Do you know?

That is the whole point. Is there enough in such a book to communicate to you what you should do? What you can do in accordance with the descriptions of miracles? What ~~are~~ ought to be done in yourlife tomorrow morning when you get up and you prepare for a beautiful Easter morning, believing in the resurrection of Christ dying for one's sins. Do you experience it and do you know it when it happened two thousand years ago but is it vivid that the recollection becomes reality for you? Of course it doesn't, that is why we have symbols. ~~Because with~~ For symbols it's a beautiful ~~day~~ day, it doesn't have to do with reality. It can be used as a substitute for reality. And we are many times just satisfied with that and we fall asleep with it. In our sense of the word, we fall asleep. Because there is no way, no key, no way of opening the door to one's heart, no way I can find out how can my life, stupid as it is, and abnormal sometimes, and unconscious ~~wit~~ with out doubt, how can it extricate itself from this kind of a level and go over into a higher being indicated by a symbol, surely, ~~but~~ now I understand it, what is meant when I talk about Laws of Three and unity and Laws of Seven as phenomena. Surely, we can explain things but, when is the law of seven a reality for you, when you experience that in your attempts. To do anything in ordinary life but then the law exists. And that the law exists of three when there is that kind of esoteric knowledge available. Noumena, we say, behind the scenes, that what is still hidden, but, symbolically indicated. Where is it ~~free~~ for ~~from~~ my experience?

That is why Easter means so little unless, you might say, you go the whole hog. You remember how they came out of Egypt and how the Red Sea was split and how the Mount Sinai was there and at the end Mount Nibo and Moses coming down and not

being allowed to go into the Holy Land. Such a sad thing after such a trip and what is the meaning of that? Where is the symbolism of that so-called freedom to be led by a cloud and a fire at night, again I say, for forty years, dying people, no one probably was alive at the time to enter, perhaps, except Moses and Aaron.

What do we know about Christ? How about Jesus as a man. Christ, to give a symbol of freedom, by means of what? Sin, eating sin, mediator, reconciler, in what way? And what is Christ then for us. To Work, do you Work more on Easter? because God, God's Son, also symbolism, arose that day, out of the grave and was free and was made ready to leave this Earth. Are we trying, do we remember what it means to have Christ within one and Work with it? To come to freedom for oneself? To deliver us from that evil of manifestations and form and to keep our life as life should be, free in a form of inner life to enable us to leave this Earth alone after some time?

I have no objection to reading. I think ~~that it is~~ it's very lovely when you get stimulated. It is a good thing that you think about it and that then you cry out, because that you must do. ~~something~~ If you just stop in admiration of the symbols you are just less than half-way, much less even. But when something is awakened in you that you say, what is this symbolic language all about and what is it for me, what is it good for, for my life, for my health of my inner life, then I keep on looking and searching until I find an answer. And I am not satisfied, I call it now, with drivel. Drivel puts me to sleep. I much rather suffer and be awake than have a good time falling asleep and almost enjoying myself in my suffering. But you can not always expect this. That is, you can not expect it from different people to really have a wish to Work. It may take quite some time. Don't press them. Hold up in front of them the possibility. Let them use the symbolic language of the

Enneagram. It is quite right to sit in front of it and to study the three bodies in circles in accordance with the rule of one-four-two-eight-five-seven to really try to see as symbolism what is this of us and what will we wish to become and how, by God, will I find the key to my life?

I hope Easter can give you a little bit of that. Try to remember yourself. Try to understand a little bit of the wish for freedom, from yourself, from your moon. Try to understand the sun as the symbol of your consciousness or perhaps that what is potential as consciousness, to see it as a symbol of the sun within your own solar system. Then the symbolism will take on color and it will grow in you because it has a place and it has been taken out of symbolism into a very definite relationship for you in your life, where you then can say: this is me, because I experience that form of consciousness and at times I know what it is to be conscientious and to have a heart and to know my emotions and to know my physical body and to see the ramifications of the Earth and to know what to do if for some reason or other I happen to be on Mars and I look through my Teskooano, which is no symbol. It represents something so definite and so clear. And Gurdjieff took symbolism out of the mothballs and put it in a reasonable understandable relationship with each other that then you can find out what is then hidden in the secret doctrines of All and Everything.

Have a good Easter. I hope you will.

END TAPE

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